Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

FEBRUARY 8, 1960

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This picture reproduces a water-color painting, "Winter Day," by one of our Quaker artists, Esther C. Nusbaum, of Richmond, Indiana.

**Lord, thou hast been our dwelling place
in all generations.**

**Before the mountains were brought forth,
or ever thou hadst formed the earth and the world,
from everlasting to everlasting thou art God.**

Psalms 90:1-2

QUAKER COMMENTS

By Merritt Murphy

OUR SPECIAL THANKS . . .

To the many American Friend subscribers who send in extra contributions with their regular subscription fees, ranging all the way from 25c to $25.00. One day in January there were 11 such "extras." (They help meet the current high cost of printing and mailing, as well as expressing interest and appreciation for the publication.)

To our Special Editors who contribute faithfully and capably to the columns of the American Friend, especially E. Merrill Root, who has edited poetry for more than a decade, and Errol T. Elliott, who continues to write occasional editorials as only he can write them.

To the ministers and Friends who aid the publication with their devotional writings.

To Elizabeth McCain, who volunteered all her help on organizing the American Friend index for several years.

To Ida Mae Miller, who is undertaking the newly welcomed column, "Music for Meeting."

To the Friends who support the publication through advertising in the Local Meeting Directory and business men's advertisements.

To Janice Hyre Gray, whose artistic talents were so welcomed to brighten the pages of the American Friend.

And to the host of American Friend readers all over America who have so kindly and generously expressed appreciation for the effort of staff members to produce a publication that will be of interest and useful to Friends.

LONG TIME READERS . . .

A recent item in The American Friend about a half-century reader brought forth a hearty response from a number of older readers.

Charles C. Haworth, Newberg, Ore., writes: "I have known The American Friend, and its predecessors all my life, and I am now 85 years old. In my childhood my father, William Perry Haworth, a minister, always had in our home the Friends publications. As I remember, it was the Christian Worker, then published in Chicago. When later The American Friend took the place of the Christian Worker, father took it and it always was in our home. Later, when I was on my own, I subscribed for The American Friend, but I do not remember just when that was. I went to Cuba as a missionary under the American Friends Board in 1902, and I am quite sure that I was then taking The American Friend, and have been receiving it ever since, so I have been a reader for at least 58 years, and have known it much longer. I retired from the active ministry about 20 years ago, and have spent my time mostly in teaching since then."

Noah K. Williams, Ft. Pierce, Fla., writes: "I subscribed in the summer of 1903 just before sailing for Cuba. I spent 17 years in Cuba, 21 years in various states, and 18 years in Florida and during that time, as nearly as I can count, I changed my mailing address 44 times!"

Alice Paige White, High Point, N. Car., writes: "I remember reading The Friends Review long before it became The American Friend some 50 or 60 years ago, when I lived in Lynn, Mass., and I have read it ever since. I continue to appreciate it now."

On the Cover

Esther Nusbaum, a member of West Richmond Friends Meeting, is an artist whose work has been exhibited in leading museums in the U.S. and in shows in Holland, Belgium and Switzerland.

Another recent painting, "Milkweed Ballet," was accepted for current showing in Japan as part of an exchange show with women artists of that country, during which the work of Japanese artists is being exhibited in the New York area, all sponsored by the National Association of Women Artists, of which she is a member. For some nine years she has conducted art classes for patients of the Richmond State Hospital.

New Series, Vol. XLVIII, No. 3
Old Series, Vol. LXVII, No. 3

THE AMERICAN FRIEND

Authorized By The Five Years Meeting of Friends

Published Bi-weekly by the Friends Publication Board at Richmond, Ind. Address all correspondence to **The American Friend,** 101 Quaker Hill Drive, Richmond, Ind.

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SUBSCRIPTION RATES

Per Year, $3.00.
Foreign, 75 cents extra.
Single copies, 15 cents.
Advertising Rates on Application.
Entered as Second Class Mail Matter at the U. S. Post Office at Richmond, Ind.

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Editorials . . .

The Way of the Crooked Cross

From Berlin to other world capitals, evidence of revived anti-Semitism has appeared in the smearing of synagogues. Swastikas have also appeared on Catholic and other churches and monuments, suggesting an anti-religious threat. Some say this is probably sheer hooliganism in some countries, rather than an identifiable movement, top-directed.

Recently this topic came up at a small luncheon where I sat with a Baptist leader at my right, a Jewish rabbi directly across the table, flanked by two Roman Catholic priests. We had come together with some twenty-five other persons to discuss the current refugee year and our responsibilities in this mercy movement.

Though refugees were the topic of the meeting, it was quite evident in the conversation that the pressures of threatened persecution play some part in bringing such diverse groups together. We were aware that freedom is invisible; that if it is threatened anywhere it is jeopardized everywhere; that if the crooked cross, called the swastika, appears on synagogues it can appear on Catholic or Quaker buildings eventually as well. Self-defense alone offers some motivation for cooperative movements.

Humanity Under God

Whether or not these whisperings of hate promise something more ominous on the world scene, they at least invite us to look for the sources of the malignancy of anti-Semitism, Ku-Klux Klanism and other past and present threats. Like John Woolman we need to look for the seeds of these events in the hems of our garments. James says, "From whence come wars and fightings among you?" He then answers, with sharp insight, that they rise from within us. To carry this insight farther into our present-day problems, we must see that these dread developments start in what seems to be a rather innocent way. Always they start near home and with some group, cultural or racial, that bothers us most.

Basically there was no moral difference between Naziism, directed against the Jews, and Klanism, directed against Negroes and Catholics. Nor is the root of those two essentially different from our present-day attitudes toward race. Whether in pre-war Germany, today's America, or South Africa, people can always "explain" the necessity of bad practices born of wrong attitudes. As the basic problem is spiritual, so is the cure. The answer is not a kind of defense alignment by our very diverse groups, but a new concept of humanity under God.

This means that we must love Jews, Catholics, Protestants, Negroes, Asians, Caucasians—human beings as such. It means that even within the limited motives of self-defense the church must come as best we can to the side of the persecuted or downgraded peoples, wherever they are. As beggars by the wayside and ostracized Samaritans of Jesus' day were up-graded by him, so the despised of our day must be accepted by us as children of God. Quakers have been ostracized, penalized, imprisoned, and hated desperately at times in their history. It is by no means certain, nor anything to take pride in, that a crooked cross or a burning cross will never be planted in our front yard. Our chief concern should not be to avoid that "indignity," but to try to penetrate, at the very beginning of hatred, the forces persecuting and persecuted, with a better understanding.

It means starting at our own front door with an inclusiveness which demonstrates far beyond words, far beyond pointing with pride at a heroic period in our own Quaker history.

We have a problem-opportunity now in the cause of true freedom. Indeed it may be that our opportunity lies quite as much with those who paint swastikas as with those who are the victims! Yet farther back we must look inside our own hearts, our own Meeting, for the seeds that have recently sprouted in Berlin, and in another way in America.

—Errol T. Elliott

"You've Got to Be Taught . . ."

> "You've got to be taught to hate and fear,
> You've got to be taught from year to year;
> You've got to be taught before it's too late,
> Before you are six or seven or eight,
> To hate all the people your relatives hate."

Congratulations to Oscar Hammerstein II for the truth above—as well as for the music to sing it by—in "South Pacific." Hate and fear are likely to be caught and taught—at about the same time that measles and mumps overtake a child.

Not other races, but hate itself, is the enemy. Somewhere, as Jack Pollack insists, almost every group or race is the object of prejudice—prejudice which never stays within bounds, and is completely impartial. It only obeys the law of God: "Whatsoever a man soweth, that shall he also reap."

One says "Niggers stink," while another proclaims, "Catholics ain't American" and a third, "Protestants are lousy." "Down with the Jews" and "The Jews killed Christ" are in the current run of popularity. Nazis hated and killed Jews;

but how many of "the Huns" were killed themselves? The measures they dealt to their fellowmen were measured out to them in return. To be hated, hate.

Prejudice as virulent and outspoken can be found in the Midwest as "down in Dixie." (Friend Jeremiah Dixon probably never knew the derivative from his name would be attached to all south of the Mason-Dixon line.) The church has done little to overcome such prejudice.

If anyone is concerned about this, it should be the Quakers. On my desk is a facsimile of the first public protest against slavery in America. It concludes: "This is from our meeting at Germantown, held ye 18 of the 2 month, 1688, to be delivered to the Monthly Meeting at Rifert Worrell's." Drawn up by both Mennonites and Quakers, it eventually reached Philadelphia Yearly Meeting. What valiant Friends next kept this issue alive? The names appear of Pemberton, Allen, Sturge, Benezet, Woolman, Osborn, Mott, Lundy (whose pupil William Lloyd Garrison was better known), Whittier, Coffin and others.

With the coming of emancipation, Friends began serious and relatively successful efforts at educating the "freedman," to show what he could learn. Yardley Warner and Southland Institute are only two of the many individuals and institutions which have come and gone. How much greater might have been the strides of the Negroes since 1863 if they had had equal opportunity—educationally, emotionally, religiously, politically and socially! "Community pressure" and the psychology of fear have, in effect, denied Negroes the vote, but they have done much more than that—they have denied him status.

At "old Indiana Avenue" meetinghouse in Chicago, there were Negro members and attenders. Thousands lived nearby. Did they try to flock in and overrun us? No. Did they demand unusual treatment? No. They simply wanted to be recognized for their individual worth. Our youth were in the teen-age group. For them this was a wholesome fellowship, and they are richer for having had the experience.

How fine if all parents refused to hate, and ceased to warp the lives of children! How ridiculous it can be. How wonderful if parents could refrain from imitating one particular mother whose son, in first grade of an integrated school, asked if he could bring a classmate home to play with him. "Is he white or colored, Billy?" the mother questioned, "Gee, mommy, I'll look the next time I see him," was the reply.

In John Oxenham's words:

"Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me."

—Milton H. Hadley

Returning from a 35-day round-the-world mission for the National Council of Churches, Dr. Edwin T. Dahlberg, president of the Council said that Americans "make a great mistake if we write off the nations of Asia as having gone over to Communism."

"While the great bloc of humanity known as Mainland China is definitely communist-controlled, most of the other Asiatic peoples are as concerned about a free and democratic society as we are," he said. "It is important that members of Congress and the American people generally wake up to the urgent need of a far-larger program of economic aid and technical assistance than anything yet attempted."

"To Give Away Ourselves . . . ."

" . . . We have been here under the spiritual concern that our brothers are hungry, that somehow God has placed in our hands the greatest productive area, the greatest productive capacity, the greatest productive capital, that any comparable group of human beings has ever had.

"If we want more trade, and we do, we must be willing to accept more imports. We have seen some . . . . of the possibilities of economic development. We have talked about donating food to 20 million people at home, to 100 million people abroad.

"Yet nobody wants a long-time program of giving food to people. It's humiliating to those who get it; it's more degrading to us, for we have not the spiritual capacity for the decision to rest in our hands, as to whether people shall live or die. None of us are good enough for that act of God. So we are humbled by riches in our hands, the poverty of our spirit, and the fragmentary character of our institutions.

"What is needed . . . is not to give away our surpluses, but to give away ourselves—an investment of human life, human thought, time and energy. It must be done in a spirit of sacrifice. It means governmental programs, and you and I have to help the Congress write laws that are more adequate.

"We bow our heads in humility that somehow the riches in our hands seem mere dust and ashes as long as they're still in our hands. They become jewels in the Kingdom of God only when they are shared with our fellowmen."

E. Raymond Wilson's summary, given at the Midwest Seminar on **"American Abundance in a Hungry World,"** December 15-16, at Oskaloosa, Iowa.

Jane Addams and the Society of Friends

The year 1960 marks the 100th anniversary of the birth of Jane Addams. It is only as we use this occasion to reflect upon her work and the quality of her life for the perspective and inspiration they give us for the tasks of our own day that an observance is justified. The Women's International League for Peace and Freedom of which Jane Addams was the first president hopes that the anniversary will be used to further Jane Addams' unfinished business.

With practically every good cause and every reform movement in the United States, from the founding of Hull House in 1889 until her death in 1935, Jane Addams was involved. The exploration of life as it is lived in an immigrant, working class neighborhood of a great American city; services to men, women, and little children; elimination of child labor; protection of workers from hazards of modern industry; development of psychiatric services; civil liberties; protection of the immigrant; encouragement of trade unions; the dignifying of race relations; votes for women; incorporation in local, national, and finally international government of measures for serving human needs - truly nothing human was alien to her.

Yet we do not get the impression of someone dashing about over the world from one committee meeting to another. Though by her own unashamed admission a "joiner" and a "reformer" she gave to her contemporaries and to her successors an impression of serenity. For her, life's activities were informed by a deep passion, and were rooted in human experience. The simple inscription on her tombstone signifies not all of the movements of which she was a part, but rather the gamut of her activities:

Jane Addams
of
Hull House
and
The Women's International League for Peace and Freedom

The relationship of Jane Addams to the Society of Friends was a more intimate one than the official records would indicate. There was, however, an important official relationship with the American Friends Service Committee. In May, 1919, Carolena Wood wrote from France: "Lucy Biddle Lewis goes to present a tentative offer of service from Jane Addams to go with us under the red and black star. She will go only with us and to represent our spirit and point of view." And later, "On Saturday, June 6th our party crossed the German frontier, Miss Addams, Dr. Alice Hamilton, and I, with a Dutch woman physician, Dr. Aletta Jacobs, who has been asked to make a report on conditions in Germany from a neutral standpoint."

In "Peace and Bread" Jane Addams records observations of the suffering she saw in Europe. These few pages (as does the full report in the archives of the A.F.S.C.) bear the marks of a trained and experienced observer and compassionate spirit. It is small wonder that: "It was decided at a committee meeting of the American Friends Service Committee held on September 25, 1919, after Carolena Wood and Jane Addams reported in full their visits to Germany that a group of workers should be sent to Germany and Austria to distribute food and clothing." Jane Addams travelled over the country reporting conditions and raising money for the use of the A.F.S.C.

Perhaps it may also be accounted an official relationship with the Society of Friends that at the Women's International Congress at the Hague in 1915 over which Jane Addams presided, Lucy Biddle Lewis of Lansdowne, Pa., represented Philadelphia Yearly Meeting.

Affection for Friends

Scattered through Jane Addams' writings are affectionate references to Friends, for she held them in great esteem. One of these, which has a touch of humor, describes a meeting of the Woman's Peace Party in a Friends Meeting House in Philadelphia in December, 1917. "It was only at the very closing hour of the meeting that an agent came from the Department of Justice. The little Quaker lady who was acting as doorkeeper for the conference politely asked him to wait a few minutes, as the conference was devoting its closing minutes to silent prayer, falling into the custom of the meeting house under whose hospitable roof it was gathered. When he showed his credentials, she of course allowed him to open the door, but one look apparently satisfied him, and but for the headlines in the papers the next morning we should never have known of his presence." Later she speaks of the Friends as trying to find "the moral equivalent of war" although many of them were with "divided convictions and with heavy hearts."

There is however a deeper relationship between Jane Addams and the Society of Friends —a kinship of spirit and of outlook on life, a shared conviction about war and about "the things that make for peace."

Human Need Is Near

She identified herself always with human need and human suffering. Though a world figure she never failed to return to Hull House as to home, and to find in the simple people of the neighborhood nurture for her spirit. For she knew not only their problems, but also their hidden talents, their valiant struggles, and their concern for one another. On the fact of that concern she built her hope for the world's peace.

(Continued next page)

Jane Addams and Friends

(Continued)

If Jane Addams had lived a generation later, I feel sure she would have been asked by the A.F.S.C. to head up a work camp! She too believed that "we pacifists must know from **experience** what we are talking about." She longed for the church to help young people to "cast their experiences in a larger mold." She might have written a letter of appeal to college students, "We are under obligation in choosing our experiences, since the result of these experiences may ultimately determine our understanding of life." Certainly too she would have helped the work campers, as did Mildred and Wilbur Young, to recognize the weaknesses of our economic system, for she never ceased to be pained by the "stupid atrocities of our contemporary life."

It was natural for Jane Addams to stretch her awareness to "world dimensions" and to bring to her work for peace that same understanding and compassion. "Peace and Bread," her story of the war and after-war years, is her testament—impossible to convey at second hand. But one may select what seem the major lines of her belief and action for peace.

She worked for the feeding of a starving world as for a cause which gathered up the experiences and convictions of a lifetime. She, with her countrymen, pleaded to produce and save food, and thereby to "pour into the war-torn world such compassion as would melt down its animosities and bring back into it a gregarious instinct older and more human than the motives responsible for war."

Allegiance to Truth

She believed that the new international organization coming into being must be based upon the paramount obligation to provide food for the world. She worked determinedly for a League of Nations able and willing to so organize the economic life of the world that human needs could be met. The League, far from being too radical, was she believed, not radical enough.

She parted company with many of her former comrades and her best friends because she could not support war as a means of bringing freedom or bread or peace. One of the most poignant chapters in "Peace and Bread" describes her sense of isolation and doubt, as for the first time in her life she found herself out of the main stream of human affairs.

For any of us who, not given to dogma or to absolutes, feel misgivings when we differ from people who seem to us wise and good, Jane Addams is a very special help and stay. "It therefore came about," she wrote, "that ability to hold out against mass suggestion, to honestly differ from the convictions and enthusiasm of one's best friends, did in moments of crisis come to depend upon the categorical belief that a man's primary allegiance is to his vision of the truth and that he is under obligation to affirm it."

This statement was given by Lucy Carner at the Annual Meeting of the American Friends Service Committee, January 8-9, in Philadelphia. Lucy Carner is a member of the AFSC Board and the Board of the Women's International League for Peace and Freedom.

To the Editor:

The spirituality or general efficiency of a church is not necessarily commensurate with its numerical index. Substantial growth is to be desired rather than expansion by mushroom or spontaneous enlivenment. There is also what might be called illegitimate means of expansion, such as proselytizing and evangelism under undue emotional pressure. Friends, historically, have been discriminating in these respects.

Friends don't desire a "speed contest" for membership with any other group. Yet there is danger of limiting our expansion by policy or practice. It is not that we are averse to expansion—rather that we have insufficient **zeal.**

We are happy in the faith we profess—we should be anxious, even aggressive in getting others to share it with us. Approved extended evangelism is within our sphere. Thoughtful solicitation of membership should not be discouraged, but urged.

—J. D. Hammer
Orosi, Calif.

COMING EVENTS

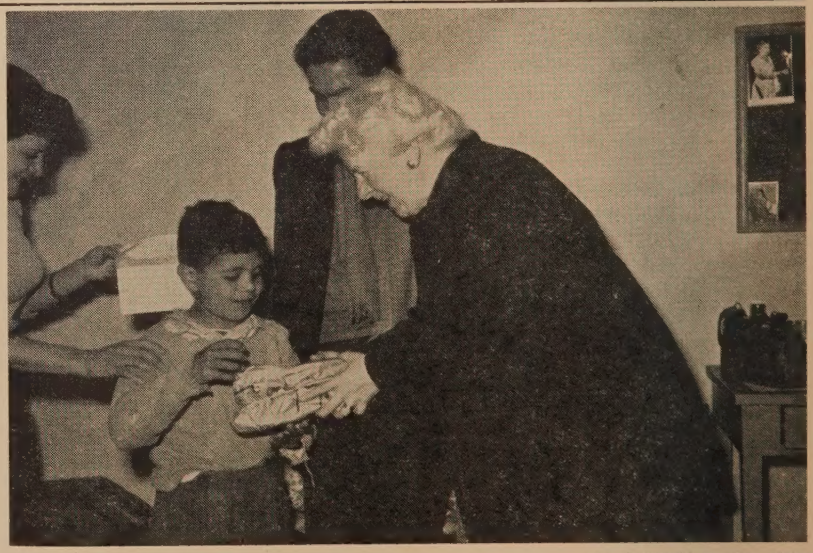
February 16-19—Churchmen's Seminar, Washington, D.C., F.C.N.L.

February 17-20 — Young Friends Seminar to Washington, Five Years Meeting Youth Dept.

February 22-25—Wilmington Yearly Meeting Pastors Retreat, Quaker Hill, Richmond, Indiana.

March 16-19—Young Friends Seminar to Washington, Five Years Meeting Youth Dept.

March 24-25—Seminar on Civil Liberties, Washington, D.C., F.C.N.L.



Church World Service photo

Christina Jones, with her husband Willard Jones, was long active in the Ramallah Friends Mission, and now both serve the Near East Christian Council. Here she presents a pair of shoes made in Jerusalem to an Arab refugee boy. These cost about $2 a pair and wear for nearly a year. Shoes are most necessary in refugee camps to prevent hookworm.

Let Us Join Together In Singing

Ida Mae Miller

How often we hear the words, "Let us join together in singing." Leaders introduce our hymns this way, hoping the Meeting will respond enthusiastically. Frequently, however, our hymn singing leaves much to be desired, for neither musically nor spiritually do we join together in singing.

Here are five questions that we may consider to help us understand our weakness in singing together.

1. Is each hymn a **worthy** one? Our worship hymns should be spiritually uplifting, poetically excellent, and musically integrated. Inferior hymns have no place in a Meeting to promote communion with our God. Our hymnbooks contain a wealth of music we never touch. Use one occasionally in addition to the "old hymns."

2. Is there an **adequate supply of hymnbooks?** Each worshipper should have access to a book that he can read easily. For active participation in singing, we need to see both words and music clearly.

3. Has the Meeting a **trained music leadership?** It is they who will encourage the others to sing well. The accompanist, either pianist or organist, should know the hymn and play it well, establishing both mood and tempo in the introduction. The leader, either director or minister, should promote confidence by his very manner. Choir members and elders on the facing bench can sing with conviction and devotion. A radiant face invites others to participate.

4. Are specific **instructions** given for singing each hymn? Uncertainty is distracting. The Meeting should know whether to stand or remain seated, which verses are to be used, and whether the "Amen" is to be sung. Such information can be given unobtrusively (by custom or in the bulletin), without marring the flow of worship.

5. Is our **Meetingroom comfortable?** Our bodies respond remarkably to our physical environment. Pews and benches should be conducive to good posture. The lighting needs to be adequate and well placed. Room temperature should be pleasant and the air fresh and wholesome. These conditions make possible an alert body, and we need to be at our best in Meeting.

Can we honestly answer "Yes" to these questions? If so, we should rejoice to hear, "Let us join together in singing."

"If We Reach Out— We Will Grow"

A Commission on Church Extension, authorized by Western Yearly Meeting at its annual sessions last August, has completed organization and launched a program of action.

The Commission is composed of twelve persons from various areas in the Yearly Meeting with George Castle as chairman. The vice-chairman is Lowell Mills, and Gail Freeman is secretary.

In a letter to all Monthly Meetings, the Commission stated:

"We are convinced that Friends have a message and a purpose, but our membership has declined while our nation has had rapid growth in population. We feel that we must cultivate a stronger, vital religious community, or base, from which to minister to the needs of the world. We hope the original missionary zeal will inspire us."

Already a number of areas have been suggested as possible sites for the establishment of new meetings. These areas will be studied, and if it seems advisable a person will be put on the field to cultivate the area to bring together persons interested in the establishment of a meeting.

The Commission points out that the time has come to experience new growth, not just for the sake of numbers, but for the sake of stronger spiritual lives and the growth of the Kingdom of God.

"If we reach out we will grow," the Commission chairman states. "If we remain encased in our own area of limited activity and concern we will die!"

The Commission has appealed to all monthly meetings to set aside 2% of their total budget for use of the Commission on Church Extension. Also, individual members have been invited to join the 300 Club (and the Commission hopes it will become a 500 Club!). Each member pledges to give $10.00 for each new project launched by the Commission, but not to exceed two in any one year.

Quaker Advance Evident in North Carolina

Quakers from "pastoral" and "non-pastoral" backgrounds are establishing a Friends Center in Charlotte, North Carolina. A large, two-story house and two lots at 2039 Vail Avenue, near the center of the city, were purchased for $14,750 by the Charlotte Friends Fellowship in September, 1959. Meetings for worship and First Day School have been held there on First Day, since October. A printed folder describing the new Center has been mailed to Meetings throughout the country.

The small group of Friends in Charlotte face several challenges: 1) to become a solvent, self-sustaining Meeting; 2) to work out a meeting for worship that will satisfy the diverse needs of the group; and 3) to work constructively with the racial and social tensions of the area. The N. C. Yearly Meeting is providing the Center with a director, Norman Morrison of the Pittsburgh, Pa. Monthly Meeting.

With a population of 200,000, Charlotte is in a period of amazing growth. Its importance as a distribution and financial center for the Southeast attracts many newcomers from areas outside of the South.

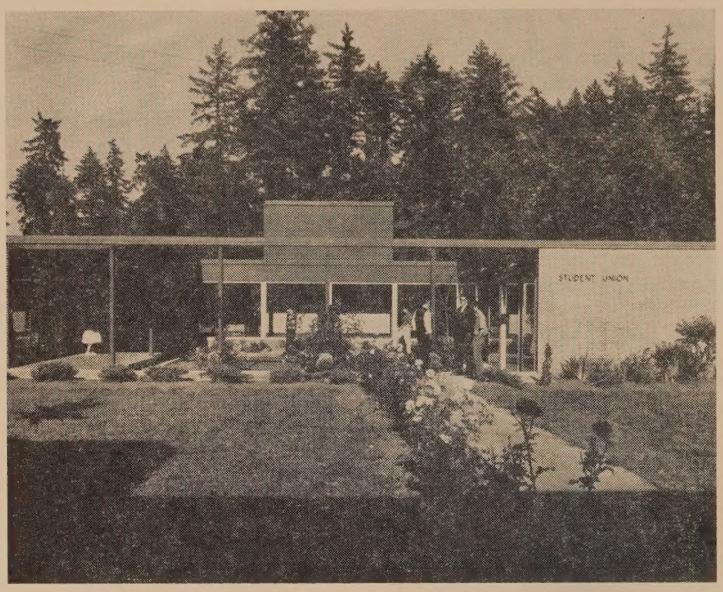
Although the Fellowship has experienced real growth and vitality since the opening of the Center, it is barely managing to meet its current operating expenses. Charlotte Friends are looking to Quakers from all the traditions for encouragement. Visits from traveling Friends are especially desired. Charlotte is fairly central to North-South travel routes along the East coast, and overnight lodging at the Center is available.

A man's Sunday self and his weekly self are like two halves of a round-trip ticket: not good if detached.

—L. H. Bristol

Quaker Campus Life

News from Our Friends Schools and Colleges



The Student Union at George Fox College, Newberg, Oregon, where full accreditation was granted this college in early December by the Higher Commission of the Northwest Association of Secondary and Higher Schools. Under way is a major development program, which included immediate raises for faculty, and plans for construction between now and 1966 of several new buildings.

Recent guest at **Wilmington College,** Wilmington, Ohio, was Dr. Roy H. Owsley, widely-known consultant on municipal government. His visit, sponsored by the Seasongood Foundation for Better Government, was scheduled to allow Wilmington students the opportunity to learn from a man active in public life who could encourage their thinking toward public service and responsible citizenship.

* * *

Dr. Ben G. Burnett, associate professor of Political Science, will be the 1960 director of **Whittier College** in Copenhagen, the campus-abroad project of the Whittier, California school, when the fall semester begins with an anticipated 40 students.

The first Whittier students in Copenhagen returned to the U.S. in late January to finish this year's work at the home campus. Some students, however, remained in Copenhagen under the Earlham College study project, which begins with the spring semester, and President Paul S. Smith of Whittier said it is "expected that the Earlham College program will be enlarged so that Whittier students may take the full year at the Copenhagen campus in coming years."

* * *

The examiners' report on **William Penn College** is to be considered on March 28th. On that date S. Arthur Watson, president at William Penn, and the chairman of Penn's examining committee will meet with the North Central Association committee, of which President Bryan S. Stoffer of Washburn University, Topeka, Kansas, is chairman, to consider Penn's accreditation.

* * *

Friendsville Acad'y, Friendsville, Tennessee, reports several major improvements at that school. Their Science Department has received substantial help from an alumnus; the Home Economics Department has opened a class for boys; and improvements have been made on the William Forster Home. Women of the Friends Church have hung curtains for each room in the dormitory, and new paint will be put on the interior.

Friendsville is rightly proud of its new girls' dormitory which, besides living quarters for girls and matron, includes kitchen and dining facilities, laundry, heating and storage rooms. Friends have given new furniture for all the girls' rooms.

Much progress is reported under the new prinicpal, Gordon Miser.

* * *

Friends University, Wichita, Kansas, lists seven students in the 1959-60 "Who's Who Among Students in American Universities and Colleges."

Honored students are Earl Dean Brightup, Jerold Vogt, Peggy Dorrell Roberts, Joyce Pickering Mardock, Robert Lamkins, Sharon Holt Kupfersmith, and Frank Dorsey.

* * *

Earlham College, Richmond, Ind. faculty has approved plans for a summer session this year, the first at Earlham in fifteen years. E. Orville Johnson, who heads the Speech Department, will be the summer school's director, and tentatively announced courses include biology, geology, fine arts, religion, history and social science. The fine arts course will emphasize the music and drama of 19th century Germany. Also contemplated are courses in choral direction designed for teachers and music majors, and advanced placement courses for high school students.

To improve the golden moment of opportunity and catch the good that is within our reach, is the great art of life.

—Samuel Johnson

Snow-sculpture done at The Meeting School, West Rindge, N. H.

Literature in Review

The Almost Chosen People. A Study of the Religion of Abraham Lincoln, by William J. Wolf, Doubleday, $3.95.

This readable book is called the first authoritative study of Lincoln's religious faith to appear in more than twenty years. It presents Lincoln's religious convictions as an integral part of his social conscience and is illuminated with many excerpts from speeches and letters.

The author, who is a professor at the Episcopal Theological School in Cambridge, Mass., says that "Lincoln reached his decision about the timing of the Emancipation Proclamation in an immediate awareness of the presence of God." It contains a lively record of Lincoln's spiritual development, maintaining that ". . . . Lincoln is one of the greatest theologians of America —not in the technical meaning of producing a system of doctrine, certainly not as a defender of some one denomination, but in the sense of seeing the hand of God intimately in the affairs of nations . . ."

"The Almost Chosen People" gives valuable, new insights into the thinking and faith of America's great leader.

* * *

The Board on Peace and Social Concerns offers **"The Fence,"** generously illustrated with cartoon drawings, which deals with immigration and U.S. opportunity to ease the plight of the world's refugees, especially during **World Refugee Year.** 5c ea.

"I'm Glad We Were Friends" is one of the "For Friendly Persuasion" series, dealing with our children and Friends testimony on race. Samples free; quantity 1½c each.

Write to 101 Quaker Hill Drive, Richmond for pamphlets.

ABE LINCOLN'S SPLITTIN' RAILS

1809 - Sesquicentennial - 1959

Abe Lincoln's building fences!
Yes, around the God-given rights of man,
Rail fences! He's splittin' rails, not hairs;
And he should know, for Abe is tall,
Knows that freedom's meant for all.
Abe knows what Liberty entails.
Abe Lincoln's busy splittin' rails.

The rails old Abe split lay on the ground
In unstudied design as they should be.
His hand took up a finished rail,
Gave it a mighty toss;
But old Abe did not see
It strike another rail
And form a perfect cross.
Old Abe knew what hard labor entails.
Old Abe was busy splittin' rails.

Abe thought his task was done,
But it had only just begun
The day he lost his son.
Abe felt his Maker strike a wedge;
His gaunt frame felt the pain and smart,
As it cleaved deep into his heart.
Old Abe knew what loss entails.
Old Abe was busy splittin' rails.

People were quietly shutting doors.
Across the silent street from Ford's
Old Abe lay in a bed, dying.
Old tired Abe gave up trying.
This time Death swung the shining axe.
Abe's ebbing strength was wan and frail:
Abraham Lincoln was the martyred rail.

—Frank Ankenbrand, Jr.

BROTHERS ALL

(Civil War)

Split and torn, the morn
Crawls over war-roads
Where the trees are gone
And birds lie limp among the corn.

How many years must be
Before God's alchemy
Shall grow a tree
And set the throats
Of sparrows free?

For this confusion
And this smother
Let no man rail
And blame the other.

We stand to judgment,—
Brothers all—
When songs are stilled
Or when the poplars fall.

—Helen Rosina Schmauk

BEFORE EMERSON'S STATUE: CORCORD

His gently warring pen
Inveighed against injustice
And foibles and rudeness
In multitudes of men.
This image of serenity,
This man of noble mind,
Attracts a serious crowd
Who in his features find
The soul of his philosophy
Where marble speaks aloud.

—Louise Scott

Friendly Life - - - Far and Near

DWIGHT AND ARDIS MICHENER, New York Yearly Meeting Friends whose new address is Lake Wales, Florida, recently made a ten-day survey in Jamaica for the Friends Educational Council.

Dwight Michener, the Economist of the Chase Manhattan Bank, is retiring after thirty years of service. This included a war-time leave of absence for the child-feeding program in France where, many years earlier as a Penn College student, he had engaged in the World War I reconstruction work of the Society of Friends.

* * *

THE AMERICAN FRIENDS SERVICE Committee will move during the summer from the only address it has had—20 South 12th Street in Philadelphia. Founded in 1917, the organization has recently purchased the building on the corner of 15th and Race Streets which was built for the Friends Central School and occupied by it until 1926. During the past year the committee has operated on a budget of over $4,500,000, including cash and material contributions. Its work, supported by voluntary contributions, is open to persons of all races and religions. The Philadelphia office is the center for work done from eleven U.S. regional offices and 20 other countries.

At the annual meeting of the American Friends Service Committee on January 9, Colin W. Bell, executive secretary, called for a "higher standard of living" to meet the challenge of an "astonishing world."

Saying that the West is living in a dream world and must face up to the "stupendous facts of life coming at us between now and 2,000," Colin Bell said that certain Quaker ideals have relevance in today's world. These include "belief in the nonviolent ordering of society, brotherhood, sacredness of individual human personality, worship as communication in depth, integrity of word, thought and deed, and the power of love in action."

* * *

DR. HUGH BORTON, Friend and president of Haverford College, Haverford, Pa., has been re-elected vice-president of Japan International Christian University Foundation. Fifteen major Protestant denominations in the U.S. and Canada, including the Friends, help underwrite support of International Christian University in Tokyo, Japan, where many Friends serve on the faculty.

* * *

CHERYL OVERIN, leader among Young Friends at First Friends Church, Whittier, California, has been named by the American Field Service as California High School's exchange student for the current school year. A junior, Cheryl goes to New Zealand early in February for several months' study there. The daughter of Courtney and Janet Overin, she serves as co-chairman of the Program Committee of First Friends High School Christian Endeavor.

* * *

ANNOUNCEMENT of the marriage of Rolla and Ulla Foley brought many Friends and former students of Rolla Foley to the Monthly Meeting of Vermillion Quarter, his home meeting, on December 30th, to meet the bride and recall past associations with the bridegroom.

Ulla Foley is the sister of Onni Rauha of Turku, Finland, former teacher at Friends Boys School, Ramallah, Jordan, and at Friends Africa Mission. She is an accomplished pianist and teacher of languages. Rolla Foley, music consultant for Morningside Heights, Inc. in New York City, and lecturer in music and music education at Columbia University, served for six years in Ramallah and the Near East under the American Friends Board of Missions, and was on the faculty of Wilmington College for several years.

Their attendants, Joseph Esmail and George E. Assousa, are both graduates of Friends Boys School in Ramallah.

* * *

YOKEFELLOW INSTITUTE, near Earlham College in Richmond, Ind. was the site mid-January of a meeting of campus pastors and directors of religious life for students, gathered to explore the importance of Christian commitment in the campus situation.

Leaders for the sessions included D. Elton Trueblood, and Thomas E. Jones, president-emeritus of Earlham, and Rev. Sam Emerick, the Institute Director. In one session the Director was assisted by a panel of Earlham students. Highlighted in the sessions was a survey made by Sam Emerick last summer of student religious life at the Universities of London, Cambridge, and Muenster.

* * *

MABEL HAWTHORNE left Indianapolis, Ind. by plane for Kenya, Africa, January 7, for her third term of service in Friends Africa Mission. She traveled by jet plane from New York; by Italian line from Rome to Nairobi, Kenya; and on to Kisumu by East African Airways, arriving January 9 at Kisumu, which is only 28 miles from the mission center at Kaimosi.

Mabel was teacher of the school for missionaries' children at Kaimosi during her first term of service. During her second, she taught in the Girls Boarding School at Kaimosi, where her pupils included girls from the Intermediate School and from the Women's Training College for teachers, both of which are on the same campus. She resumed her work in the Girls Boarding School, when the school reopened after Christmas.

* * *

HENRY J. CADBURY of Haverford, Pa., a founder of the American Friends Service Committee and one of its first workers, has resigned as chairman of its corporation and board of directors. Harold Evans of Philadelphia was elected chairman.

Hollis Professor of Divinity Emeritus at Harvard University, Henry Cadbury will continue as honorary chairman. He had served the A.F.S.C. for 22 years, having succeeded the late Rufus M. Jones.

Harold Evans, a member of Germantown Friends Meeting, first went to Germany on an A.F.S.C. child-feeding assignment during 1919-20, returning there in 1941 for a similar program. A.F.S.C. concerns have taken him to Yugoslavia, England and Switzerland also during his 40 years of association with the Service Committee.

* * *

DR. WILBUR BEESON, medical missionary who served one term in Africa under the American Friends Board of Missions, now is in private practice in Greenfield, Ind.. Last fall he solicited a number of drug firms in the U.S., obtaining from them a total of $25,000 worth of medicines to be donated to the Friends Hospital at Kaimosi, Kenya, where he had served.

In late December during vacation and at his own expense he flew to Africa, being present when the shipment of medicines arrived, and reporting them in good shape.

"He is gravely concerned over the condition of the old hospital building, which is unsafe for use. He says if the new building is not erected soon, the doctors may find themselves practicing medicine under the trees."

On New Years Day, Friends held a tri-Quarterly Meeting gathering at Kaimosi, at which Wilbur Beeson preached. En route home he visited with Harold and Evelyn Smuck at Friends Ramallah Mission in Jordan, while there speaking at the Boys School. He returned to Indiana on January 21st.

* * *

FRIENDSVIEW MANOR in Newberg, Oregon, the proposed 126-unit retirement center sponsored by the Annual Meeting of the Friends Church of Oregon, has received FHA commitment on a $1,500,000 loan. Under the direction of Charles Beals, former pastor of the Newberg Friends Church and executive director of the Manor, plans have progressed for nearly two years. A 13-acre tract has been purchased and building plans are completed and actual construction is under way. Living units in the Manor will be available for single and married people both in the main building and in separate cottages.

RAY NEWTON, now executive secretary of Farmers and World Affairs, reports on the 12 American farmers now in India on a 3-month farmer-to-farmer program sponsored by this organization. This story reveals a real spirit of humility and the ability to see the people of India as people, part of the brotherhood of man. This spirit "will help not only to build goodwill and understanding toward the U.S. among the Indian people, but also to help us understand India, its people's needs and aspirations, and what the American farmers can do to help India itself." Leaders of the Farm Bureau, Farmers Union and Grange cooperated with Farmers and World Affairs in selecting participants in the program—5 married couples and 2 men—with varied farming experiences and from Indiana, Iowa, Minnesota, Montana, North Carolina and Vermont.

* * *

DIRECTING ITS CONCERN to the Federal Communications Commission and presidents of NBC and CBS, Friends of Southern Quarterly Meeting, N. C. Yearly Meeting, recently spoke out boldly against the depicting of crime and immorality on movie and television programs.

"We feel that by this constant portrayal . . . we are helping to train criminals . . . We spend billions of dollars annually to protect ourselves from outside enemies, yet allow this great internal enemy to run at will in our midst. No reasonable sum would be too great a price to pay to set up a censorship . . . to protect the American home from this internal enemy."

Friendly Fellowship

Asheboro, North Carolina—Asheboro Friends moved into their New Meeting House Sunday, January 3, 1960, with an overflow congregation. 453 persons were in attendance for the morning worship. Bascom G. Rollins, minister of the Meeting, brought the message on "The Church's True Foundation."

The official opening is planned for March 6, 1960, when the corner stone will be placed and the new building dedicated.

* * *

Garden Grove, Calif. — Alamitos Friends are participating in a series of Wednesday night meetings on "Our Quaker Heritage," leadership from a variety of Friends ministers. . . . Donald Brandenburgh, Minister of Christian Education, is conducting a 7-weeks course on "Teacher Training and Improvement," using the text "How to Teach with Success."

New Adult Education classes, two on Sunday mornings and two on Sunday nights, are offering a well-rounded program planned to meet individual interests and needs of this group.

This church's annual Fleet Banquet was held Jan. 15, with the theme of "harbor lights" carried out in decorations. All ships joined for the meal and entertainment, climaxed with installation by the minister, Eugene Coffin, of new "fleet skippers" and officers.

* * *

Greensboro, N. C.—Prof. Carl C. Baumbach, head of the Music Department of Guilford College, met recently with the Rhoda Worth Circle and other members of First Friends to show them slides of last summer's Educational project in Mexico, under the A.F.S.C., in which he participated. Young Friends were particularly welcomed.

* * *

Up-River, North Carolina—Joyce Heusel has well said that "Our children are never too young to be taught to give, even to those whom they do not know. It is never too soon to show them unselfishness, generosity, reaching out to others in need."

The Primary Class of Up-River Sunday School chose as their sharing project last Christmas a "Cap Tree." On it were hung balls of wool yarn and knitting needles for decorations, later to be sent to refugee children in Algeria. The entire church was invited to help, and as a result 62 balls of yarn and 30 pairs of knitting needles were obtained. These were sent, along with a quilt made by their teachers, to the A.F.S.C. center at High Point, N.C., to be forwarded to Algeria.

—Mary M. Winslow

* * *

Carmel, Ind. — An uninterrupted public reading of the entire New Testament was presented at Carmel Friends Church on Jan. 24. Beginning at 4 a.m. the reading continued throughout the day, being completed around 9 p.m. Sixty-eight different persons, members and friends of the church, participated, each reading for 15 minutes. Friends were welcome to come and go freely throughout the reading. The children's Sunday School classes were held as usual, adults listening then to reading, with all Friends gathering there during the usual morning worship hour.

Friends Unite to Oppose Liquor Licensing

A recent public hearing in Noblesville, Indiana, before the County Liquor Board concerned the granting of a retailer's license to sell beer and light wines at a restaurant in Westfield. At the present time there is no retailer in Westfield.

Rev. Clark, minister of the Westfield Methodist Church, led the opposition with the cooperation of the other ministers and church people in Washington Township. He went to the Indiana Temperance League for information and they advised him in what would be the most effective.

Petitions were circulated in all the churches for registered voters of Washington Township to sign. Robert Beck, minister at Hortonville, and Blaine Stands, minister of Westfield Friends Meeting, were very active in getting signers, arranging for transportation to the hearing and creating interest and concern in the hearing.

The ministers of the township met with Mr. Strong, the proprietor, in an effort to get him to withdraw the request. They also met with the County Liquor Board before the hearing. They were told that personal appearance at the hearing by concerned people would be the most effective. People were told to write the members of the board or see them personally also.

The day of the hearing about 250 people appeared with only 10 for the permit. There were about 25 each from the Hortonville and Eagle Creek Friends Meetings and 38 from the Westfield Meeting, the three Friends Meetings in Washington Township, as well as many from Central Indiana Yearly Meeting, Union Bible Seminary in opposition to the granting of the permit. The opposition was represented by a lawyer. Four people testified: a bank cashier, the town marshall of Westfield, Robert Haskett, member of Westfield Friends Meeting, the football coach, and a housewife, mother of 4 daughters. It was felt that lay people would be more effective than ministers because ministers are supposed to be opposed to liquor anyway.

After these people testified, the proprietor and four people favoring the granting of the permit testified. Then the board took about 5 minutes for a conference. They voted then 3 to 1 against granting the permit, the 3 local members of the board against and the state member for granting it.

The proprietor stated he would be back every year until it was granted. Robert Beck talked with the members of the board afterwards. The state representative said that almost all small towns were opposed to granting liquor permits or other intrusions on their community life. He thought they should grow up and become less of a closed society. Another member said he was very close to voting yes, if there had not been so many people there in protest. If the vote had been tied it would have gone to the state board who almost always grants permits.

Friends were asked to contact members of the board thanking them for voting against the permit. Although it was defeated this time we need to be preparing for next year's hearing.

—Marilyn W. Bell

Deaths . . .

Palmer R. Edgerton

Palmer R. Edgerton died at his home in Jonesboro, Ind., on January 2, following a prolonged illness, age 75. Son of the late Jesse and Sarah Shugart Edgerton and a birthright Friend, he was a member of Jonesboro Friends Meeting. He graduated from Fairmount Academy in 1902 and was united in marriage to Zoe McConnell, June 17, 1908. The couple observed their golden wedding anniversary in 1958.

As long as health permitted Palmer Edgerton faithfully filled places of responsibility in Indiana Yearly Meeting and Fairmount Quarterly Meeting. As president of Quaker Men of Indiana Yearly Meeting, he became deeply concerned that the Young Friends Camp at Quaker Haven be developed as rapidly as possible, and gave sacrificially of his time and labor towards that end. He had been a member of the Permanent Board of Indiana Yearly Meeting and a longtime trustee of White's Institute. Talented in music, he frequently sang in quartets and choruses. At one time he served as clerk of Jonesboro Monthly Meeting and had been a Sunday School teacher most of his adult life.

A 1906 agricultural graduate of Purdue, he taught in that university's animal husbandry department for two years and was county agent at Rock Island County, Illinois, for six years. He also served as trustee of Purdue University for 17 years. He was Republican state senator from 1944-50. Since 1934 he had operated the Edgerton Hybrid Seed Company. He was a member of Kiwanis and Lions Clubs and was interested in community projects.

Surviving besides his wife are two sons, Jesse C., Marion, and John P., Oxford, Indiana; a daughter, Janet Jones, Morristown, Indiana, and nine grandchildren.

Services were held at Jonesboro Friends Church with burial in Park Cemetery, Fairmount, Delmar Mock and Bertha Day, ministers.

* * *

Powell—Cecile Powell, member of the Amboy, Ind., Friends Meeting, on Jan. 9, in Marion, Ind., following a two-months illness, age 63. She was well-known for her skill in painting and other artistic talents.

Surviving are her husband, Edward Powell, Converse, Ind., and one son by a former marriage. Services were held at the Amboy Meetinghouse, with burial in Crown Point Cemetery, Kokomo, Walter McAdams, minister.

* * *

Smith — Dr. Allan A. Smith, university professor and former Friends minister at Farmers Institute Meeting, West Lafayette, Ind., suddenly on Dec. 20, age 59. Born at Cambridge, Minn., he began his teaching at Wright, Minn. He earned a Bachelor of Science degree at Superior State Teachers College; an M. A. at the University of South Dakota; and his doctorate from the University of Minnesota.

Dr. Smith, professor in the Education and Sociology Departments at Purdue University, was also a graduate of the Minneapolis College of Music and Business College. Some thirty of his works on educational research have been published. In 1945 he was voted the "friendliest" professor on the Purdue campus. During his ten years as part-time pastor of Farmers Institute Meeting, he was recorded in Western Yearly Meeting. At the time of his death he was pastor of the West Point Methodist Church and was an ordained minister in that denomination.

In 1929 he married Alice Esther Williams, who died in 1953. Surviving are two sons, Clinton A. of Manitowoc, Wis., and Richard W. of West Lafayette; a daughter, Mrs. Mary Alice Haynes of West Lafayette; and a brother, Elmer Smith of Rush City, Minn.

Wimpy—Asa N. Wimpy, faithful member of First Friends Meeting of Marion, Ind., on Jan. 9, at his home, age 90. He was one of three seniors who graduated from the Fairmount Academy in 1888, only the second class from that academy. He taught school for several years in Mill and Pleasant Townships, before going in 1902 to Marion, where he became bookkeeper and teller of the First National Bank. In 1922 he began employment as bookkeeper at the Ballard Packing Co., remaining there until his retirement in 1942.

An active Friend, he had served as Clerk of the Meeting, Superintendent and teacher in the Sunday School, and chairman of the Pastoral Committee. He served on the Marion Library Board, having been appointed in 1908, and for 15 years was its treasurer.

Surviving are his wife, Millie; one son, Orville, and one daughter, Sarah Wimpy, all of Marion; and one half-sister, Mrs. Albert Brown. Services were held at the Marion Funeral Home, Murray Johnson and Herbert Pettengill, ministers.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 81J.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Paul Miller, Minister, MIller 2-3774.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St., Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister. Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting and Iglesia Los Amigos, 3235 NW 10th Avenue — Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia—Meeting for Worship and First-day School at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodland 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, EDison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m. G.R. 6-7776. All Friends welcome.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for worship at 11:00 a.m. J. Worrell Kirk, Minister. For information call FL 7-3850.

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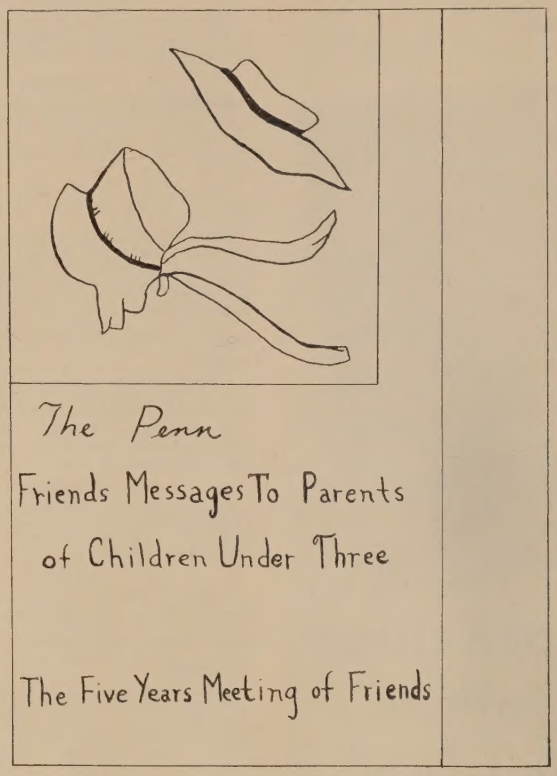
Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.



THE PENN

FRIENDS MESSAGES TO PARENTS OF CHILDREN UNDER THREE

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3 BIRTHDAY CARDS for the first three birthdays.

3 CHILD'S LETTERS, to be sent at intervals.

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Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister.

Richmond, Ind. — West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Sharpsville, Indiana—Mt. Lebanon Friends Meeting - 8 miles south of Kokomo on Route 31 - then one mile west. Sunday School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Young Peoples Service, 5:30 p.m.; Evangelistic Service, 7:00 p.m.; Prayer Meeting Wednesday evening, 7:00 p.m. Dwight Moss, pastor. Phone 2X10.

Spiceland, Ind.—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

ANNUAL
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Mount Airy, N. C.—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, O.—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones JEfferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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American

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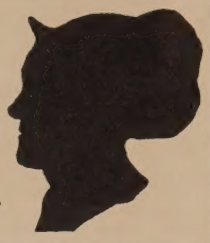
True Stories of Quaker Life, Concern and Humor



Welcome Guest

My parents had a prophet's room in their Illinois home and many a Quaker prophet occupied it for shorter or longer periods. Some were a great pleasure, bringing stories out of their many experiences to move a child to laughter or tears.

Preachers always found an opportunity to talk to me privately, and I confess that from the time one arrived until he carried his bag out of the door I dreaded those sure-to-come minutes of the probing into my soul's state, and raised a sort of mental barricade against what too often seemed to me an accusing manner.

But Sylvester Newlin once occupied the little room. He may have been a wonderful preacher; I cannot say. I only know that he was the essence of kindness and the perfect guest. And when there came those inevitable minutes when the two of us were alone in the room he said my name thoughtfully: "Elizabeth." I waited for a question but none came. "Elizabeth," he said again. "Elizabeth Fry was a wonderful English Friend who helped many, many people. I hope thee can be like her. Elizabeth is a good name. May thee fulfill it."

However small the measure in which his wish became true, his faith in my name and me became a life-long benediction.

Necessity

When other Quakers in our region put aside their odd distinctive dress Uncle Will clung to his collarless cut-away coats and wide-brimmed hat. In meeting he kept his hat on his head until about half the time was gone, then carefully removed it with both hands and placed it under the bench on which he sat. I watched with interest for his change.

His coats never wore out. They became soiled and green with age but they were seemingly indestructible. Not so his one hat. In course of time, even with his careful handling, it became worn and must be replaced. Where he found the exact replica of his old one I never knew, but I had been asked to share my aunt's good noon-time meal on the day when he first wore it.

Uncle Will came into the house with the new hat on his head. He removed it and stood turning it in his carpenter's hands, looking at it, then at me. I should never have thought of the hat being new for it was covered with dust.

"I got a new hat," he said.

I couldn't think of any suitable reply, and he went on, with a grin: "I didn't want it to look new so I threw it down on the ground."

He laughed heartily in the inimitable way I knew so well, and I laughed too.

Not for profit or pleasure would Uncle Will have practiced one jot of deception; but to avoid the appearance of a tittle of pride — ah, that was different!

—Elizabeth H. Emerson

WANTED—Copy of 1956, '57 and '58 issues of The International Lesson Annual. Advise of availability and cost.
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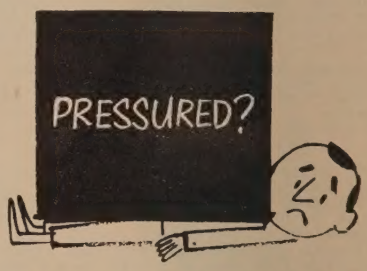

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